Introduction to the Lectionary

This Lectionary of readings from the sacred Scriptures for liturgical use represents our effort to expand the proclamation of Holy Writ in the course of our formal worship throughout the year. Every monastic by nature uses Scripture in private meditation and prayer, and every community, from the time of the desert monks and nuns, has devised a system for reciting the one hundred and fifty Psalms of David in common.



Christian congregations of the first century would have been influenced by the existing worship practices of the synagogue, where a lectionary to determine the readings for the service was well established as evidenced in Luke's account of Jesus worshiping in his home town. The Isaiah scroll is handed to Christ, who unrolls it to the selection for the day from the Prophets, reads the lection, and then preaches on it.

What constitutes a Christian lectionary, for the Hebrew Scriptures [the Law and the Prophets and Writings] and the New Testament, dates back to middle of the first millennium. Practices evolved in Jerusalem and Constantinople, Syria and Alexandria, and other Eastern ecclesiastical and monastic centers, that varied quite extensively from each other. In the West, the Church's lectionary dates back to those attributed to Augustine and Ambrose, together with the Mozarabic and Gallican followings of Scripture of roughly the same period. Later the Gregorian Sacramentary became the standard in Rome; and its introduction via Alcuin, the English abbot, scholar and liturgist to Charlemagne's empire effectively standardized worship in the Western Church.

The Byzantine process of standardization took place from time of Justinian and into the seventh and eighth century. Thanks to the interpretative treatises of Maximus the Confessor and Patriarch Germanus, and partly as consequence of the fall of Jerusalem, the Byzantine lectionary emanating from The Great Church of Constantinople became the textus receptus of the Calcedonian Orthodox Churches, and thus at the same time losing the first, i.e., the Hebrew Scripture reading for the Eucharistic Liturgy.

This received structure forms the core of our lectionary at New Skete. We have modified and expanded it in stages. Not long after we were founded in 1966, we began to include a reading each night at vespers. For this we used the wisdom books in a lectio-continuo fashon on days outside the Lenten-Paschal periods, whenever there was no ranked feast to indicate a specific reading. In succeeding years we found various additional readings with which to augment the festal cycle itself, incorporating, for example, a greater variety of readings for the many feasts of the Theotokos.

For many years we followed the Genesis readings as they were listed for Lenten weekdays at vespers and at the Divine Liturgy of the Presanctified Gifts. The passages found in the Triodion devote the first three weeks to the creation narrative, leaving the bulk of Genesis to be covered in the remaining three weeks. Consequently we undertook a reorganization of the Genesis readings to allow for a single telling of the creation story [the "Yahwist" strain]. This frees up about 10 days and allows more time to cover the history of the patriarchs, especially Joseph, the prototype of the Redeemer.

Looking at the earliest lectionaries from Jerusalem, i.e. *Le Grand Lectionnaire de L'Église de Jérusalem (v^e^-viiie siècle)* translated from Georgian by M. Tarchnischvili [Louvain, 1959], and Le Codex Arménien Jérusalem 121 by A. Renoux in "Patrologia Orientalis" [Turnhout, Belgium 1969], suggested to us a very different approach for the Triodion-Pentecostarion season. We began gradually to draw from these sources and introduce a more varied and extensive coverage of important Scriptural themes. Since we hear readings from the wisdom books so very often in the monastery during the non-Lenten periods of the year, we supplanted the use of Proverbs as the second reading for vespers, by taking Isaiah passages [assigned to the 6th hour in the textus receptus] for the second reading at the Presanctified Liturgy.

About the time we built the monastic church of Holy Wisdom [1983], we revived the reading of an Old Testament passage at the Divine Liturgy, as is still the case in the Divine Liturgy of St. James and was once part of all liturgies. The Jerusalem Lectionary cites passages for three readings at Liturgy but only for the Triod-Pentecostarion period and for major feasts. So for the ordinary course of Sunday readings we carefully chose Old Testament passages that compliment the Gospel of that day.

A Two-year Cycle

We discontinued the practice of celebrating the Divine Liturgy on Saturdays in the early nineteen-eighties for a number of practical reasons. So then the possibility of using the Saturday cycle as the basis for an alternate cycle for the Sunday readings seemed to follow naturally. In the received tradition the Saturday-Sunday cycle of readings is distinct from the weekday progressive passages, and it moves in parallel order: John, Matthew, Luke, and Mark. Thus, a 2-year cycle allows for the proclamation of a far wider selection of Scripture on Sunday. In addition, by including many readings from the prophets and other Old Testament books that are a key to a deeper understanding of the gospels, we provide for a more expansive preaching and homiletic practice and experience. These cycles are listed below as year [A] & [B] for the Sundays after Pentecost, and over the decades have been subject to minor adjustments.

Introducing a comparable two-year cycle for the Triodion-Pentecostarion period followed some years later. Here the usage of the Jerusalem Church was the model for developing a second or alternate cycle. The received tradition of commemorations for the Sundays of Lent [orthodoxy of icons, Palamas, Climacus, etc.] have been demonstrated to be a late insertion in the Byzantine lectionary.

A careful study of the monograph by G. Bertonière (*The Sundays of Lent in the Triodion: Sundays without a Commemoration,* [OCA 253, Pont. Istituto Orientale: Rome, 1997]) served as the basis of our reorganization of the Triodion to reintroduce the use of biblical themes appropriate to the season for Sundays 1, 2, 4 and 5. Our Pentecostarion, on the other hand, keeps to the Great Church's order of commemorations and maintains the same Gospel passages for both cycles [Thomas, Myrrh-bearers, Paralytic, etc.]. On the other hand, the first two readings vary according to the cycles, observing the tradition of taking the first reading from one of the general letters, the second one from the Acts of the Apostles.

The restructuring of the Holy Week lectionary has been done over the past two decades. Its particulars are discussed in depth in the Lectionary section of our volume Passion and Resurrection [New Skete, 1995 lxiii-lxxii—an extract is offered as an *appendix*]. The work of Robert Taft in The Paschal Triduum in the Byzantine Church: A tale of two cities, *Liturgy in Byzantium and Beyond* [Rome, 1995]. and Alkiviadis Calivas, *Great Week And*

Pascha in the Greek Orthodox Church [Brookline, Ma., 1992] also informed our choices.

This Lectionary of New Skete is intended to give the monastic community, and the villagers and pilgrims who join with us for the divine services, the greatest exposure possible to sacred scripture. The selections and connections, whether discovered in earlier traditions or made as the result of our own collective study of biblical exegesis, are ordered to provoke more serious reflections on the vital message in the Word of God in accord with the various seasons of the church year. The pastoral dimension of this work can help to inspire similar discretion in forming a lectionary for parochial use.

Today both the clergy and a more educated laity are thirsting for a deeper immersion in the biblical tradition; our Orthodox Church, with its ancient and amazingly rich traditions, has the potential to respond to this desire. It would be helpful to mine our own rich resources from the days when, at least in monasteries, Sacred Scripture breathed throughout the common worship of every day. At a time when fundamentalist Christian sects seem to define Biblical dexterity in the public arena, certainly we can find some creativity to provide biblical literacy for our own worshipers in the tradition born where the Sacred Scriptures themselves took shape.

In the parable from Matthew Christ warns us that we must not bury the talent just so we can give it back safe and sound as advocated by those who say we must keep everything just the way we received it; rather we must be good stewards and develop it for the sake of the Good News.



Part I LENTEN TRIODION

10th Sunday before the Pasch **[33th after Pentecost]**

Publican & Pharisee

[Vespers : a reading from the opposite cycle]

Divine Liturgy [A] 2 S 12:1-10,13;1Jn 1:8-2:6; Lk 18:9 -14

[B] Dt 6:4-18;Phil. 3:5–9; Lk 18:9 -14

9th Sunday before the Pasch **[34th]**

Prodigal Son

[Vespers : a reading from the opposite cycle]

Divine Liturgy [A] Jr 3:12b-15, 19-22; 1 Jn 3:7-20; Lk 15:11-32

[B] Ho 11:1-11; Col 2:16-3:4; Lk 15:11-32

35th : Saturday Memorial for the dead: Dn 12:1-4; 1Co 15:12-26; Lk 21:8-11,25-28

8th Sunday before the Pasch **[35th]**

Judgement [Meatfare]

Vespers: [A] Zc 7:4-14 [B] Jr 4:13-22 **Matins** [A&B] Mt 7:1-14

Divine Liturgy [A] Is 58:1-11; 1Jn 4:11-18; Mt 25:31-46

[B] Jb 22: 1-11,31:16-23,29-37; Col 3:5-17; Mt 25:31-46

7th Sunday before the Pasch **[36th]**

Expulsion from Paradise [Forgiveness/ Cheesefare]

Vespers:[A] Zc 8:1-8, 12-13, 16-23[B] Jr 5:1-6,21-25 Matins [A&B] Mk 2:1-12

Divine Liturgy: [A] Si 28:2-12; *Ep 5:1-2,8-20*; Mt 6:14-21

[B] Js 3:13-18; Ep 4:22-32 *; Mt 6:5-15*

[**Weekday** Lenten readings listed at end of section I]

***1st Saturday of Lent**: All the Monastic Fathers & Mothers* *Matins:* Lk 6:20-23

6th before Pasch **1st Sun/Lent: Testing of Christ in Wilderness**

Vespers: [A] Is 25:1-10; [B] Heb 2:5-10 **Matins:** [A&B]: Lk 15:1-10

Divine Liturgy [A] Jr 9:1–8, 22–23; Heb 3:7–14, 18; 4:1, 11; 5:12–13; Mt 4:1-11

[B] Pr 4:10-27; Heb 13:8-16; LK 4:1-13

5th before Pasch **2nd Sun/Lent: Woman with the Hemorrhage**

Vespers: [A] Is 42:1-9; [B] Is 45:5-13 **Matins:** [A&B] Jn 8:2-11

Divine Liturgy [A] Ez 18:21-23, 30-32; Heb 3:7-16; Mk 5:24b-34

[B] Tob 8:4b-8,10,13,15-17; Rm 12:6-19; Mk 5:24b-34

4th before Pasch **3rd Sun/Lent: ✝ The Holy & Life-giving Cross**

Vespers: [A] Ex 17:8-16 [B] Heb 12:1-4 **Matins:** [A&B] Jn 12:23-36

Divine Liturgy [A] Is 49:13-18,22-23; Heb 9:11-14; Mk 8:34-9:1

[B] Is 49:1-7; 1Pt 2:21b-25; Lk 9:18-27

3rd before Pasch **4th Sun/Lent: The Good Samaritan**

Vespers: [A] Lam 3:31-41 [B] Jb 22:6-9, 12-18, 21-26 **Matins:** Lk 18:1-8

Divine Liturgy [A] Jr 2:1-8, 11-13; Heb 6:7-12; Lk 10:25-37

[B] Is 59:12-20; Rm 13:8b-14; Lk 10:25-37

2nd before Pasch **5th Sun/Lent: The Rich Man & Lazarus**

Vespers: [A] Dt 15:7-11 [B] 2Co 5:19-6:2 **Matins:** Mk 10:32-34, 46-52

Divine Liturgy [A] Dt 30:11-20; Rm 10:5-13; Lk 16:19-31

[B] Is 58:6-11; Js 2:1-5, 12-13; Lk 16:19-31

A CYCLE: Genesis *readings for weekdays of Lent*

Creation, the Fall, and the First Covenant:

1 — Gn. 1:26–2:4 (Creation)
2 — Gn. 2:5–25 (Creation)
3 — Gn. 3:1–19 (Fall)
4 — Gn. 4:1–16 (Cain and Abel)
5 — Gn. 6:9–14, 16–22; 7:11–16 (Noah)
6 — Gn. 7:17–8:12 (Flood)
7 — Gn. 8:13–22 (Dry land)
8 — Gn. 9:1–6, 12–16 (Covenant)
9 — Gn. 11:1–9 (Babel)

Abraham and the Second Covenant

1 — Gn. 12:1–5; 15:1–6 (Call)
2 — Gn. 17:1–11, 15–19 (Circumcision)
3 — Gn. 18:1–15 (Oak of Mamre)
4 — Gn. 18:20–33 (Sodom)
5 — Gn. 21:1–14 (Isaac)
6 — Gn. 22:1–19 (Sacrifice)

Isaac and Jacob

1 — Gn. 25:19–34 (Birth)
2 — Gn. 27:5–17 (Savory)
3 — Gn. 27:18–29 (Blessing)
4 — Gn. 28:1–4, 10–22 (Ladder)
5 — Gn. 29:1–6, 10–23, 25–28 (Rachel)
6 — Gn. 32:4–14, 23–32 (Wrestle)
7 — Gn. 35: 1–7, 10–13, 23–26; 37:1 (Bethel)

Joseph, prototype of the Savior

1 — Gn. 37:2–8, 12–14a, 17b–20, 23–28, 31–35 (Sold)
2 — Gn. 39:1–4, 7–23 (Jailed)
3 — Gn. 41:1–4, 8–21, 28–31, 33–42 (Dreams)
4 — Gn. 41:57–42:21 (Grain)
5 — Gn. 43:1–6, 13–16, 26–34 (Benjamin)
6 — Gn. 44:1–18, 33–34 (Test)

7 — Gn. 45:1-15 (Reunion)
8 — Gn. 49:33-50:3a, 13-21 (Forgiveness)

B CYCLE: *Readings for Weekdays of Lent*

From Deuteronomy and the Prophets

First week:

M. (a) — Dt. 4:9-14 (Horeb)
T. (b) — Dt. 4:32-40 (God)
W. (c) — Dt. 8:1-6; 11-18 (Training)
Th. (d) — Dt. 10:12-22 (Serve)
F. (e) — Dt. 30: 6-14 (Word)

Second week:

M. (a) — Jr. 2:1-7, 13-15, 19 (Apostasy)
T. (b) — Jr. 6:12b-19 (Apostasy)
W. (c) — Jr. 7:1-11 (Orphans & Widows)
Th. (d) — Jr. 8:4-9, 22-23 (Balm)
F. (e) — Jr. 32:38-41; 33:6-9 (Recovery)

Third week:

M. (a) — Ba. 3:9-15, 29-38 (Wisdom)
T. (b) — Ez. 11:14-21 (Heart)
W. (c) — Ez. 33:10-16 (Change)
Th. (d) — Ez. 36: 25-36 (Cleansing)
F. (e) — Jl. 2:12-17 (Repent)

Fourth week:

M. (a) — Ho. 2:16-22 (Betrothed)
T. (b) — Ho. 4:1-3; 7:1-7 (Crime)
W. (c) — Ho. 6:1-6 (Return) (↓Plow)
Th. (d) — Ho. 8:1-3; 9:7-9; 10:11-12
F. (e) — Ho. 14:2-10 (Return)

Fifth week:

M. (a) — Am. 5:7, 10-15 (Justice)
T. (b) — Am. 5:18-27 (Formalism)
W. (c) — Am. 8:1-7 (Cheating)
Th. (d) — Am. 9:11-15 (Restoration)
F. (e) — Mi. 2:1-3, 8-13 (Evildoers)

Sixth week:

M. (a) — Mi. 3:5-12 (Ruin)
T. (b) — Mi. 6:1-8 (Listen)
W. (c) — Mi. 7:1-7 (Trouble)
Th. (d) — Mi. 7:8-13 (Light)
F. (e) — Mi. 7:14-16, 18-20 (Plea)

For 2nd Reading [A & B] at the Presanctified Liturgy from the Prophet Isaiah

First Week
Wednesday (a) — Is. 1:2-3, 10-20 (Hypocrisy)
Friday (b) — Is. 25:9b-26:9 (Victory)

Second Week:
Wednesday (c) — Is. 30:8-18 (Illusions)
Friday (d) — Is. 33:10-16 (Integrity)

Third Week:
Wednesday (e) — Is. 33:17-24 (Future)
Friday (f) — Is. 43:1-7 (Liberation)

Fourth Week:
Wednesday (g) — Is. 43:16-23, 24b-44:5 (New Exodus)
Friday (h) — Is. 44:21-26 (Redeemer)

Fifth Week:
Wednesday (i) — Is. 45:14b-25 (Lord God)
Friday (j) — Is. 48:1-13a, 17-19 (Alpha and Omega)

Sixth Week:
Wednesday (k) — Is. 51:1-8 (Voice of God)
Friday (l) — Is. 54:4-10 (God's Love)

Lazarus Saturday

At **Presanctified:** readings of 6th Friday
or Ep 5:8-17 and 1Th 4:13-18 **Matins:** Jn 11:1-46

Palm Sunday, Christ's Entry into Jerusalem

Vigil: Is 46:3-11; Is 62:10-63:4; Zp 3:14-19 **Matins:** Mt 21:1-11,15-17

Divine Liturgy: Ze 9:9-12,16-17a; Ph 3:10-4:1; Jn 12:12-19

Vespers: Mt 21:28-32

Part II HOLY & GREAT WEEK of Christ's Passion

HOLY & GREAT MONDAY

Matins Mt 21:18-27, 33-46

Presanctified [A] Ex1:1-21 Jb 1:1-12 Mt 22:1-22

[B] Ex1:1-21 Jb 1:1-12 Mt 22:1-14,34-36

HOLY & GREAT TUESDAY

Matins [A] Mt 23:1-22, 34-39 [B] Mt 23:1-12, 23-39

Presanctified [A] Ex 1:22-2:10 Jb 1:13-22 Mt 24:1-31

[B] Ex 1:22-2:10 Jb 1:13-22 *Mt 24:1-3, 32-51*

HOLY & GREAT WEDNESDAY

Matins [A] Jn 12:35-50 [B] 12: 23-36

Presanctified [A] & *[B]* Ex 2:23-24,3:1-10; Jb 2:1-10,9:32-10:9;

Mt 25:1-13, 26:1-16

HOLY & GREAT THURSDAY

Matins Lk 22:1-39

Tersext

[A] Is 60:17b-2 *[B] Jr* 11:18-20, *20:7-13*

[A & B]: Ph 2:5-11

Jn. 13:12-16, 21-14:1, 15:9-15

At the washing of feet: Jn 13:3-11

Vespers-Divine Liturgy

Ex 3:13-15,17-20; Is 50:4-11; 1Co11:23-32;

Mt. 26:26-29, 36-75; Mk 14:66-72

HOLY & GREAT FRIDAY

Matins

[A] 1. Jn. 18:12-27 — *[B] 1. Mk. 14:53-72*

2. Lk 22:66-23:25[omit vs 19] — *2. Mk. 15:1-20*

3. Lk. 23:26-49 — *3. Mk. 15:21-27; Lk 23:39-43; Mk. 29-41*

Tersext

[A] Zc 11:10-13 — *[B] 1. Mi 6:2-4,8,7:7-9*

Zc12:10-11 — *2. Am 8:9-12*

Ho 6:1-3b — *3. Ws 2:12-20*

[A & B] Heb 10:19-25; Rm 5:6-10; Ga 6: 14-18;
Jn 18:28-19:30

Vespers

[A & B] Ex 12:1-11,25-27

Jb 16: 9b-11,16-20;17:1-2,6-7,13-16,19:13,19,25-26

Is 52 :13- 53:11

1Co 1:17-2:2

Mt. 27:3--54; Jn.19:31-37; Mt. 27:55-61

HOLY & GREAT SATURDAY [all readings A &B]

Matins

Ez 37: 1-14

1Co 5:6-8; Ga 3:13-14

Mk 15:42-47; Mt 27: 62-66

Vespers

Is 60:1-5a, 61:1-3a,10,11 + Jonah1-2:2+ Canticle

Jr 31:31-34 or **Jb** 38:1-7,12-21 + Ex 14:15-18,21-23,27-15:1 + Canticle

Rm 6:3-11 + Jn 19: 41-42; Mt 28:1-20

PART III PENTECOSTARION

THE GREAT AND HOLY PASCH

Matins: Jn 20:1-10 **Liturgy**: 1Pt 1:3-4,2:4-9 Ac 1:1-8
Jn 1:1-18 [polyglot, i.e. each of the 17 verses in English paired with a different language]
Vespers: Jn 20: 19-23

2nd Sunday of the Pasch: THOMAS

Vigil: Jm 1:1-12 +Mt 28:1-20
Liturgy: [A] Col 1:13b-20 Ac 2:22-36 Jn 20:19-31
[B] 1Jn 1:1-7 Ac 3:25-4:21 Jn 20:19-31

3rd Sunday of the Pasch: MYRRH-BEARERS

Vigil: Jm 1:13-18 ⌧Lk 24:1-12
Liturgy: [A] 1Jn 2:3-10 Ac 2:37-47 Mk 15:42-16:8
[B] 1Jn 4:16-21 Ac 5:12-20 Mk 15:42-16:8

4th Sunday of the Pasch: PARALYTIC

Vigil: Jm 1:19-27 ⌧ Lk 24:13-35
Liturgy: [A] 1Jn 3:16-24 Ac 3:1-16 Jn 5:1-15
[B] 1Pt 1:13-25 Ac 8:26-40 Jn 5:1-15

4th Wednesday: MID-PENTECOST — HOLY WISDOM + DEDICATION

Vigil: Mi 4:1-5 1Kg 8:22-29 Pr 9:1-10 ⌧Jn 2:13-22

Liturgy: Is 55:6-13   Ac 7:30-37,44-49   Jn 7:11-29

5th Sunday of the Pasch: SAMARITAN

Vigil: Jm 2:1-8 Jn 20:1-10

Liturgy: [A] 1Jn 4:7-14   Ac 4:23-35   Jn 4:3-30,39-42

[B] 1Pt 2:18-25   Ac 9:1-19   Jn 4:3-30,39-42

6th Sunday of the Pasch: BLIND MAN

Vigil: Jm 2:14-23   Jn 20:11-18

Liturgy [A] 1Co 15:3-11   Ac 9:20-31   Jn 9:1-39

[B] 1Pt 3:13-22   Ac 9:32-42   Jn 9:1-39

6th thursday of the Pasch: ASCENSION

Vigil: Is 62:10-12,63:7-9   Am 9:5-6,11-15   Zc 14:1-4,6-11   Mk 16:9-20

Liturgy: Is 2:1-5   Ac 1:1-12   Lk 24: 36-53

7th Sunday of the Pasch: COUNCIL FATHERS

Vigil: Jms 3:13-18 Jn 21:1-14

Liturgy: [A] Ep 3:4-7,14-21   Ac 11:1-18   Jn 11: 47-52

[B] 1Co 15:12-21   Ac 12:1-7   Jn 11: 47-52

7th Saturday: MEMORIAL FOR THE DEPARTED

Si 41: 1-4,44:1-15   Rm 14:7-12   Jn 15:26-16:12

PENTECOST SUNDAY

Vigil: [A] Ex 24:1-11 Dt 16:9-12 Nb 11:16-17,24-29

[B] Is 63:15-17,64:1-5,8-9 Ba 5:1-9 Dn 9:17-19

✥[A & B] Jn 14:15-21,25-29

Liturgy: Jl 2:23-3:5 Ac 2:1-11 Jn 7:37-52,8:12

1st Sunday after Pentecost: ALL SAINTS

Vigil: Is 43:9-14 Mt 28:16-20 [cycle of Matins Resurrection Gospels follows]

Liturgy: Is 43: 1-7 Ac 5:27-42 Mt 5:1-12

Thursday of All saints: CHRIST AT EMMAUS

Vigil: Gn 18:1-8 Ac 10:34-48 2Co 3:6-18 Mk 16:9-16,19-20

Liturgy: Sg 3:1-4,6-11 Ac 2:40-47 Lk 24:13-35

Sundays after Pentecost follow according to the yearly cycle in **Part IV**.

Weekday readings for vespers are taken as *lectio continuo*

Pre-Christmas readings: from Ruth or Daniel

Part IV SUNDAYS AFTER PENTECOST

READINGS FOR THE DIVINE LITURGY

CYCLE A

Sun	OLD TESTAMENT	EPISTLE	GOSPEL
2.	Jer 1:4-10	Rom 2:10-16	Mt 4:18-23
3.	Sir 11:1-11	Rom 3:28- 4:8	Mt 7:1-11
4.	2Kgs 5:1-14	Rom 5:1-11	Mt 8:5-13
5.	Is 65:1-10	Rom 6:8-18	Mt 8:28- 9:1
6.	2Kgs 4:25-37	Rom 8:1-11	Mt 9:18-26
7.	Hos 6:1-6	Rom 8:31-39	Mt 12:1-12
8.	Is 55:1-5	Rom 10:1-10	Mt 14:14-22
9.	Is 56:3, 6-8	Rom 12:6	Mt 15:21-28
10.	Lam 3:1-6, 19-23	Rom 14:5-12	Mt 17:14-20
11.	Sir 27:30- 28:9	Rom 15:1-7	Mt 18:23-35
12.	Sir 29:8-12, 31:5-11	1Cor 2:6-12	Mt 19:16-30
13.	Is 5:1-7	1Cor 3:18- 4:5	Mt 21:33-46
14.	Is 28:14-22	1Cor 8:1-6	Mt 22:15-22
15.	Dan 8:15-26	1Cor 10:1-13	Mt 24:1-13
16.	Ezk 33:7-16	1Cor 12:12-21, 26-27	Mt 25:1-13
17.	Is 61:1-9	1Cor 15:1-11	Lk 4:16-24
18.	Is 6:1-8	1Cor 15:39-44,47-58	Lk 5:1-11
19.	Is25:6-10	2Cor 1:8-11	Lk 5:29-39
20.	Jer 17:5-8	2Cor 4:5-15	Lk 6:17-23
21.	Is:5:1-7	2Cor 5:19- 6:10	Lk 6:39-49
22.	1Kgs 17:17-24	2Cor 8:1-9	Lk 7:11-17
23.	Jer 4:1-4	2Cor 12:9^{b}-12,19-21,13:5-11	Lk 8:4-15
24.	Is 41:8-13	Gal 1:11-24	Lk 8:41-56
25.	Jer 30:12-13, 17-22	Gal 3:1-9	Lk 9:37-43
26.	Hos 6:1-6	Gal 5:13-18, 22-26	Lk 10:25-37
27.	Sir 11:17-28	Eph 1:3-14	Lk 12:13-21
28.	Hab 1:2-4, 2:1-4	Eph 2:4-10	Lk 12:33-40
29.	Is 42:18-23, 43:9-13	Eph 3:4-10	Lk 14:1-14
30.	Ezk 34:11-16	Col 1:11-20	Lk 15:1-10
31.	Amos 5:4-6, 10-15	1Tim 2:1-8	Lk 16:19-31
32.	Zeph 3:9-13	2Tim 11-19	Lk 19:1-10

Part IV SUNDAYS AFTER PENTECOST

READINGS FOR THE DIVINE LITURGY

CYCLE B

SUN	OLD TESTAMENT	EPISTLE	GOSPEL
2.	1Kgs 19:19-21	Rom 1:7-17	Mt 9:9-13
3.	Is 49:13-19	Rom 3:19-26	Mt 6:22-34
4.	Ezk 13:1-14	Rom 4:13-18,20-25	Mt 7:24- 8:4
5.	Hos 11:1-9	Rom 5:12-17	Mt 8:14-27
6.	Mic 4:6-10	Rom 7:14-24	Mt 9:2-8
7.	Jer 20:7-13	Rom 8:14-25	Mt 10:26-33
8.	Ezk 3:1-11	Rom 9:1-5	Mt 12:30-42
9.	Is 29:13-16	Rom 11:33- 12:5	Mt 15:1-14
10.	2Kgs 4:38-44	Rom 13:11- 14:4	Mt 15:32-39
11.	Wis 13:1-9	Rom 14:13-23	Mt 16:1-12
12.	Sir 3:17-29, 4:7-11	1Cor 1:10-17	Mt 17:24 - 18:4
13.	Is 42:1-9	1Cor 3:9-18	Mt 20:25-34
14.	Hos 2:13-24	1Cor 4:9-15	Mt 22:1-14
15.	Mic 6:6-8	1Cor 9:1-12	Mt 22:34-46
16.	Jon 3:1-10	1Cor 10:14-17	Mt 24:32-44
17.	Sir 15:11-20	1Cor 14:6-20	Mt 25:14-30
18.	Is 43:15-21, 44:1-5	1Cor 15:20-26, 35-38	Lk 4:31-39
19.	Is 57:14-19	2Cor 1:1-7	Lk 5:17-28
20.	1Sam 20:1-6	2Cor 1:18-22, 2:14 -16[a]	Lk 6:1-16
21.	Wis 12:12b-22	2Cor 5:13-18	Lk 6:27-35
22.	2Kgs 5:1-14	2Cor 6:11- 7:1	Lk 7:1-10
23.	Hos 10:2-8, 11-12	2Cor 9:6-11	Lk 7:36-50
24.	Ezk 33:30-33	Gal 1:3-10	Lk 8:16-25
25.	Sir 24:17-34	Gal 2:1b-10	Lk 9:10-17
26.	Is 40:1,2, 6-11	Gal 4:12-20	Lk 9:57- 10:12
27.	Tb 13:1-8	Gal 6:1-10	Lk 11:1-4, 9-13
28.	Job 12:4 - 13:4	Eph 1:15-23	Lk 12:22-32
29.	Is 27:12-13,28:5-6,16-17	Eph 2:13-22	Lk 13:10-17
30.	Amos 8:1-7	Col 3:12-17	Lk 16:1-9
31.	Dn 7:9-10, 13-14	1Tim 1:12-17	Lk 17:1-10, 20-25
32.	Mic 7:8-10, 18-20	2Tim 2:1-10	Lk 18:35-43

Part V MENAION LECTIONARY: Great Feasts

September

8. Birth of the Theotokos

Vigil: Prv 9:1-11 Ezk 44:1-4 Wis 8:3-8 ⌧Lk 1:26-38
Liturgy: Is 8:16-18 Heb 3:1-6 Lk 11:27-32

13. Dedication of Sion 2 Sam 7:18-29
Sunday before the Cross [A] Zec 7:4-11 1 Tim 6:11b-16 Jn 10:22-38
[B] Num 21:4-9 Heb 3:1-6 Jn 3:13-17

14. Exaltation of the Holy Cross

Vigil: Ex 15:22-26 Wis 9:1-11 Sir 24:12-22 ⌧Jn 12:25-36
Liturgy: Is 10:25-27, 11:10-12 1Cor 1:17-28 Jn 19:13-35

Sunday after the Cross Is 49:13-18, 22,23 Gal 2:15-20 Mk 8:34-9:1

Postfestive Vespers: Ex 17:8-16 Gn 48:8-12 Ex 14:15-18, 21-28
Wis 14:1-8 Is 60:13-19, 65:24- 66:1,2,10,12 Gal 6:11-18

October

4. Francis of Assisi

Vigil: Job 31:16-32 2Cor 8:9,9:6-11 Ph 2:2-5,4:4-8 ⌧ Lk 18 18-27
Liturgy: Tb 4:5-11, 16-20 1 Cor 1:26-31 Mt 11:25-30

Last Sun: Feast of the Icon of the Sign of the Theotokos

Vigil: Ex 40:1-15 1 Kgs 8:22-29 Zec 2:14-17 ⌧ Lk 1:26-38
Liturgy: Is 7:13-17 Heb 9:1-11 Mt 1:20b-23

November

✣during pre-Christmas fast the book of Ruth [in 8 readings]
or selections from the book of Daniel

21. Entry into the Temple of the Theotokos

Vigil: 1 Ch 17:3-14 Ez 43:1-7a 1 Kgs 8:1-13 ⌧Lk 1:39-50
Liturgy: Sir 24:9-12 Heb 2:11-18 Lk 2:41-52

Thanksgiving

Vigil: Dt 8:1-10 Dt 26:1-6 Is 12:1-6 Lk 17:11-19
Liturgy: Dt 8:7-16 Phil 4:4-9 Mt 6:25-34

December

17. [or nearest Sunday] Prophet Daniel and the three holy youths Dn 14:31-42 Col 3:2-9 Lk 13:18-30

Sunday before Christmas: Holy Ancestors

Vigil: Is 62:1-5 Dt 1:5-17 Dt 10:14-22
Liturgy: Gn 15:1-6 Heb 11:8-12 Mt 1:1-17

24. Vigil of Christmas

Tersext: Is 7:10-15, 8:1-4,9,10 Is 9:5-6 Heb 1:13-2:4 Gal 3:23-29
Vespers: Gn 1:1-13,25-27 Nm 24:2-18✣ Mi 4:6-7,5:1-5 Is 11:1-1
✣Bar 3:36-4:4 Dn 3:13-23,49-54 [or]6:19-29 Heb 1:1-12 Lk 2:1-10

25. Christmas

Great Vigil: Mt 1:18-25 **Liturgy**: Jer 23:3-8 Gal 4:4-7 Mt 2:1-12

Sunday after Christmas

Vigil: 1 Sm 16:1-13
Liturgy: 1 Sm 19:11-17,2 Sm 5:1-3 1Cor 13:1-13 Mt 2:19-23

January

1. New Year ✣ Basil ✣ Circumcision

Vigil: Gn 17:1-14 Prv 8:22-31 Is 61:1-9 Lk 4:16-22
Liturgy: Jer 31:2-4, 7-9 Col 2:8-14 Lk 2:21, 39-40

Sunday before Theophany **Liturgy**:[A] Mal 3:1-4 2 Tm 4:5-8 Mk 1:1-8
[B] Mal 3:1-4 1 Tm 3:14-4:5 Mt 3:1-11

5. Vigil of Theophany

Tersext: Is 12:3-6, 35:1-10 Ez 47:1-12 Acts 13:25-33 Rom 6:3-11

Vespers: Ex 2:5-10 Jos 3:7-8, 15-17✣ 1 Kgs 18:30-39
2 Kgs 2:6-14 ✣ 2Kgs 5:9-14 Is 40:3-5, 49:8-15
1 Cor 9:19-23 Lk 3:1-18

January

6. Theophany

Great Vigil: ⌧Mk 1:9-11
Liturgy: Ez 36:25-28,33-36 Ti 2:11-14,3:4-8 Mt 3:13-17

Sunday after Theophany
Liturgy: [A] Is 9:1-6 Eph 4:7-13 Mt :
4:1-17 [B] Mal 3:20-24 Eph 5:8-20 Jn 1:19-34 or Mt 11:2-19

Postfestive Vespers: Gn 8:1-12 Dt 6:10-19, 8:2-4   Is 1:16-20, 9:1-2
Ex 17:1-7 Is 40:10-17   Ac 19:1-7

Great Blessing of Water Is 55:1-5 1 Cor 10:1-4 Mk 1:9-11

February

2. Encounter

Vigil: Ex 13:1-2, 14-16 Is 6:1-7 Hag 2:4-9 ⌧Lk 2:22-24
Liturgy: Is 42:5-12 Heb 7:11-19 Lk 2:25-38

March

25. Annunciation

Vigil: Gn 28:10-17[or Triod] Zec 2:14-17 1 Sm 1:9-20,24- 2:2 ⌧Mt 13:53-58
Liturgy: Is 52:7-10 Heb 2:11-18 Lk 1:26-38

June

24. Birth of John the Baptist

Vigil: Gn 21:1-7 Jdg 13; 2-8, 13-15, 24 Is 40:1-9 ⌧Lk 1:5-25
Liturgy: Prv 8:4-11 Acts 13:16-31 Lk 1:57-80

29. Peter and Paul

Vigil: Acts 20:16-24 IPt 1:1a, 2-9 IPt 1:10-16 ⌧Jn 21:15-25
Liturgy: 2 Cor 12:1-5, 7-9 1 Pt 3:8-17, 4:8-11 Mt 16:13-19

August

5. Vigil of the Transfiguration Heb 12:18-29

6. Transfiguration

Vigil: Ex 24:12-18 Ex 33:18-23, 34:4-8 Am 4:12,13, 5:8 ☒Lk 9:28-36

Liturgy: 1 Kgs 19:9-14a 2 Pt 1:10-18 Mt 17:1-8

7. Synaxis of New Skete   2Tm 1:8-14   Jn 17:1-10

Sunday after Transfiguration

Vigil: Dt 18:16-18

Liturgy: Mal 2:5-7, 3:20-24 Acts 13:25-41 Mk 9:2-13

postfestive vespers: 2 Co 3:5^{b}-8, 12-18 2 Co 4:1-6 Dn 7:9-10, 13-14
Ws 7:25- 8:1 Is 33:14-21^{a}, 22^{a}, 44:6-8 Ez 12:21-28

15. Dormition

Vigil: Ex 3:1-6 Jdt 15:8-10, 13- 16:2,13-16 Prv 31:25-31 ☒Lk 10:38-42

Liturgy: Gn 28:10-17 Gal 3:26 - 4:5 Lk 1:39-55

END



appendix

THE LECTIONARY
for Great and Holy Week

We have had to balance between the two competing systems of lections evident in the received services,[cf. Taft's "Tale of Two Cities"] i.e., the concentration of the Passion account in a single service with the anomaly of composite passages from various evangelists on Holy Thursday and Friday evenings and the distribution of the readings over the week according to the chronological sequence as narrated in the gospels. Together with the relocation of the services to their proper time of day, without anticipations [Holy Thursday vespers-liturgy is served on Thursday afternoon at 5 p.m.], the piecemeal narrations of the Passion events in the gospel readings and hymnology are realigned with their historical occurrence.

Finally, and more specifically, the most challenging reform is centered on the received sets of readings for Matins of the Passion and the Royal Hours. With a precise analysis of these as a starting point, we were able to work out an alignment for the entire week's readings that not only respects the documented historical realities of change and development, but also includes some scriptural material previously excluded in the received practice.

THE GOSPEL LESSONS

Given the usefulness of the received composite gospels for the vespers on Holy Thursday and Good Friday evenings — and their pastoral and devotional significance in this position — we keep them almost intact. This leaves Thursday matins and tersext, and Friday matins and tersext, for the remaining Passion pericopes, according to the needs of each service. In order to utilize more of the four Passion narratives, this lectionary now make use of a two-year cycle. Thus, we are able to include some unused portions of Mark as well as parts of Mark and Luke from Jerusalem's early lectionary. Generally, what remains unused of the entire Passion narratives are only a few sections from Mark and Luke, which are not in the received lectionary at all, and which are nevertheless a parallel retelling of synoptic and Johannine pericopes we do use.

Note these specific observations:

At Thursday tersext, we use an abbreviation of the final discourse in John from the received first gospel of Friday matins. At tersext we observe the ritual

washing of feet with verses from John 13 sung with responsery stichera during this action.

Vespers with divine liturgy on Thursday evening has the usual given composite reading with minor modification.

At Friday Matins of the Passion, we take only three gospel readings, each with an antiphon, but we use a two-year cycle with alternates. The A set reads John 18:12-27, then Luke 22:66-through v. 25 of 23, followed by Luke Lk. 23:26-49. In year B, all three gospels are from Mark: 14:53-72 for the first, 15:1-20 for the second, and this composite for the third reading: Mk. 15:21-27; Lk 23:39-43; Mk. 29-41.

The gospel lessons for the received Royal Hours are simply repetitions of the fifth, sixth, eighth, and ninth gospels of the received gospel series for Matins of the Passion. For the gospel lesson at our office of Holy Friday tersext, we read Jn 18:28-19:30.

At Friday vespers, the usual composite.

Saturday matins uses a new composite in the style of vespers for the previous evenings, taken from Mark and Matthew.

Saturday vespers also uses a new composite adding Mk 15:42-47; to the usual Matthew resurrection passage.

At Paschal matins: It is customary to use the second resurrectional gospel, from Mark, at the beginning of the matins service but we provide Jn 20:1-10 as an alternate. The Paschal Divine Liturgy uses a passage from the first letter of ***Peter****, as the* ***first*** *reading* ***Acts*** *1 as the* ***second*** *reading, and as is the Slav custom, the prologue of John in many languages,*

first page below, languages are Hebrew, Greek, Latin, Church Slavonic and Tlingit (spoken in Alaska).



In the beginning was the Word:
the Word was with God
and the Word was God.

בְּרֵאשִׁית הָיָה הַדָּבָר וְהַדָּבָר הָיָה אֶת הָאֱלֹהִים א

Beresheet haya hadavar, vehadavar haya et haelohim,
veelohim haya hadavar

He was with God in the beginning.
Through him all things came into being,
not one thing came into being except through him.

Οὗτος ἦν ἐν ἀρχῇ πρὸς τὸν Θεόν. Πάντα
δι᾽ αὐτοῦ ἐγένετο, καὶ χωρὶς αὐτοῦ ἐγέ-
νετο οὐδὲ ἓν ὃ γέγονεν.

What has come into being in him was life,
life that was the light of mankind.
and light shines in darkness,
and darkness could not overpower it.

4 in ipso vita erat
et vita erat lux hominum
5 et lux in tenebris lucet
et tenebrae eam non conprehende-
runt

A man came, sent by God.
His name was John.
He came as a witness,
to bear witness to the light,
so that everyone might believe through him.

Бы́сть человѣ́къ посла́нъ ѿ
Бг҃а, и҆́мѧ є҆мꙋ̀ І҆ѡа́ннъ. Се́й прїи́де въ сви-
дѣ́тельство, да свидѣ́тельствꙋетъ ѡ҆ свѣ́-
тѣ, да вси̑ вѣ́рꙋ и҆́мꙋтъ є҆мꙋ̀.

He was not the light,
he was to bear witness to the light.

8. А̊ма́я инака́мъ аӈа́ликъ анаӷу́мокъ, та́ӷа аӈа́-
лимъ а̊да̀ атхаӷуса́х̑та кули́нъ та́манъ а̊качх̑исха́какъ.